



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O you who^r they^z believed: let-fulfill¹²⁷¹ you^z by the contracts; (*had been*) legitimized^w for you^b brute^w the an'aa'me's¹²⁷² (*cattle/sheep/goats/and camels*)'s^w except what (*is being*) recited on you^b other than [you^z] legitimating the hunting while you^f (*are*) *burumon*¹²⁷³ (*wearing the ritual garment for Hajj or Ummrah*); verily Allah rules what [He] wants.

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا
بِالْعُقُودِ أَجَلَتْ لَكُمْ هَيْمَةٌ
الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ
مُحَلَّى الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ
يُحْكِمُ مَا يُرِيدُ ﴿٥﴾

2. O you who^r they^z believed: let-not legitimize you^z Allah's rites,¹²⁷⁴ and nor [the] Month^x the Sacred, and nor the *badya* (*sacrificial animals*), and nor the *gala'eda*¹²⁷⁵ (*collar-garlanded-sacrificial-animals*), and nor proceeders (*to*) The House The Sacred, *yabtaghona*¹²⁷⁶ (*they earnestly-quest*) a munificence from their Lord and gratification; and if *ballaltum*¹²⁷⁷ (*you^z had concluded the rites and took off yourⁿ garment of ritual*) then let-hunt you^z; and let-not *yaj' remannakum* (*cause you^z assuredly to offend*), hatred (*of*) a people, (*that had*) repelled you^z a'n (*off*) The Mosque The Sacred, to you^z transgress; and let-cooperate you^z on the *berre* (*the just and proper by Sharey'ah*) and the *taqwa* (*the reverential guarding against Allah's displeasure*); and let-not you^z cooperate on the sin and the aggression; and *ettaqo* (*let reverentially guard you^z not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعَائِرَ
اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا أَهْدَى
وَلَا الْقَلْبِدَ وَلَا ءَامِينَ الْبَيْتِ
الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ
وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا
وَلَا تَجْرِمَنكُمْ شَتَائِنُ قَوْمٍ أَنْ
صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالْتَقَوْا وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعَدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٦﴾

3. (*Had been*) illegitimated^w on you^b the carrion^w and the blood and the swine's flesh and whichever (*i.e. anything*^x) (*that had been*) invoked by it^x for other than Allah; and the *munkhanega'to* (*she-strangled-to-death*) and the *mawqotha'to* (*she-beaten-violently-to-death*) (*or almost*) and the *mutaraddeya'te* (*she-died out-by-falling-from-height*) and the *natteha'te* (*she-killed-by-the-goring-of-the-horn*) and what ate¹²⁷⁸ the preying-beasts¹²⁷⁹ except what

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ
وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ
بِهِ وَالْمُنْخَبِقَةُ وَالْمَوْقُودَةُ
وَالْمُتَرَدِّيةُ وَالنَّطِيطَةُ وَمَا أَكَلَ
السَّبْعُ إِلَّا مَا ذَكَيْتُمْ وَمَا ذُبَحَ

¹²⁷¹ The word "أوفوا" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole! So, "أوفوا" means you endeavor and gather the last part of an obligation, so fulfill it!

¹²⁷² The word "the an'am" = "الأنعام" or "neam" = "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف و ظلف" = cattle, sheep, goats, and camels

¹²⁷³ The word "burum" = "حُرْم" means wearing the "ehram" = "إحرام," that is the ritual garment of consecration for Hajj or Ummrah.

¹²⁷⁴ The word "شعائر" = rites, i.e. any Allah designated sacred rites, including places and other physical entities! Thus, the rites are all the designated symbols, practices, ceremonies, etc. as prescribed by the Sharey'ah!

¹²⁷⁵ The word "قلائد" means those marked sacrificial animals, designated by special bands around their necks, known as "galaid." Such collar-garlanded-animals must be left alone and not bothered at all.

¹²⁷⁶ The word "يبتغون" is based on the word "يبتغي" = "طلب حثيثا" meaning: earnestly quested!

¹²⁷⁷ The word "ballaltum" = "حللتهم" means you^z have concluded the rites and took off your ebram (the ritual garment of consecration for Hajj or Ummrah)!

¹²⁷⁸ The word "أكل" = ate has several meanings, among them preyed upon by a preying beast!

¹²⁷⁹ The word "السبع" is a generic noun for the various preying beasts include the: lion, wolf, tiger, various birds, etc!

thakkay-tom (you^z had slaughtered before they die) and what(had been) slaughtered on the immolation stones and that *tas'taqsemo* (you^z seek apportioning) by the divining arrows *thale-kum* (he-afar-collective-you/ that) (is) a *fesqon*¹²⁸⁰ (rebellion vis-à-vis Allah's command); today despaired who^r they^z disbelieved in yourⁿ religion; so let-not you^z *takhsbobum* (reverently-fear them) and *ikhsbo* (let-reverently-fear you^z) [Me]¹²⁸¹; today I completed¹²⁸² for you^b yourⁿ religion and I concluded on you^b My boon^{w1283} and I delighted for you^b [the] Islam(as) religion; so whoever [he] (had been) forced in a dearth, other-than *mutajanefen* (intentionally incliner [he]) for a sin, then surely Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

4. Ask you^g they^z: what (had been) legitimized for them; let-say [you^s]: (had been) legitimized for you^b the goodies^{w1284} and what you^c taught of the *janva'reje*¹²⁸⁵ (hunting-animals) *mukallebeena* (hunting-trainers), you^z teach them^{y1286} of what taught you^b Allah; then let-eat you^z of what they^y caught¹²⁸⁷ over you^b,¹²⁸⁸ and let-mention you^z Allah's name on it^x; And *ettaqo* (let reverentially guard you^z not to displease) Allah. Verily Allah (is) swift (in) the account.

5. Today (had been) legitimized for you^b the goodies^w and *tta'aamo*^x (wheat/ edible/ food-grains)^x (of) whom^r *oto* (had been accorded/ given they^z) the book^x (is) legitimate for you^b; and yourⁿ *tta'aamo*^x (is) legitimate for them; and the marriers-she^{y m1289} of the she-believers and the marriers-she^{ym} of whom^r (had been) *oto* the book of before you^b if *aa'taytom* (you^z accord/ allotted them^y) their^y remunerations; marriers you^z other than fornicators you^z [and] nor *muttakhethee* (you^z takers-and-makers) paramours; and whoever [he] disbelieves by the belief verily *qad* (already and affirmatively) miscarried his

عَلَى النَّصَبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَمِ ذَلِكَمْ فِسْقُ الْيَوْمِ
يَسَّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي
مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٠﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ
لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ
مَكَلِينَ تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ
فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَادْكُرُوا
اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ﴿٥١﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ
وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ
لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ
وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفَحِينَ
وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ

¹²⁸⁰ See the *Lexicon* attached to this Translation for an elaboration on this rather important word.

¹²⁸¹ The letter “ن” in “فَاخْشَوْنَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنه” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “فَاخْشَوْنَ” is omitted, for “التخفيف” = “alleviation, lightening!” See إعراب القرآن، لمحمود صافي

¹²⁸² See the *Lexicon* attached to this Translation for the difference between concluded for (“أتَم”) =brought it to its end versus (“أكَمَل”) brought it to its completion!

¹²⁸³ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”)!

¹²⁸⁴ The word “طَيِّبَات” = “goodies” = “goodies, w” = a feminine gender means any thing delectable and legitimate!

¹²⁸⁵ For example: birds, dogs!

¹²⁸⁶ The pronoun “هُنَّ” in the word “تَعْلَمُونَهُنَّ” refers to the “birds or dogs” whose plural is “جمع تكسير” = “fracture-plural” hence it is referred to in the feminine by Arabic Grammar! Thus, the [she-] prefix to the pronoun “them!”

¹²⁸⁷ The word “caught” is feminized here as “they^y caught” because in Arabic it is so, as it is in reference to the action of the “hunting animals” which is “جمع تكسير” = “broken plural,” in which case it is feminine!

¹²⁸⁸ The word “عليكم” means for you, as the word “على” in “عليكم” has nine different meanings, among them: (1) “بِ” = by Allah's name, (2) accompaniment, i.e. the catch is due to dual activity by you and the agent for the catch, (3) prompting, the catch was due to your urging of the agent to do the catching!

¹²⁸⁹ As stated in (S4:24) the word “marriers-she^{y m}” = “محصنات” has at least two related but distinct meanings (1) marriers-she^{y m} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular “محصنات” = “زَوَاجَات” but “زَوَاجَات” is not a Qur'anic terminology per se, although “زَوْجَة” and “زَوَاج” are surely Qur'anic terms! So in Qur'anic terms “marriers-she^{y m}” = “محصنات” and nothing else!

work and he (is) in the Hereafter of the losers.

6. O you who^r they^z believed if you^c upped¹²⁹⁰ to the Prayer^w then let-wash you^z yourⁿ faces and yourⁿ hands^w to the elbows and let-wipe you^z by yourⁿ heads^w and [wash]¹²⁹¹ yourⁿ feet^w to the twain ankles; and en (if) you^c were *junuban* (had ejaculated by sexual intercourse or dream or adult-couples' meeting of their private parts)¹²⁹² then *ettabharo*¹²⁹³ (let-you^z stay-ever-purged by *ghusl*) and en you^c were patients or on a travel or came an *abaddon*¹²⁹⁴ (a lone/any-one) of you^b from the *gha'itte*¹²⁹⁵ (self-relief place in a geographic depression), or *lamasa*¹²⁹⁶ (needfully mutually-touched) you^c the women (wife/she-slave personally owned) then you^z found no water then *tayammamo*¹²⁹⁷ (let-strike you^z a clean soil with the palms of the two hands and wipe the face and hands) a good *ssa'eedan* (clean-dust/soil)^x so let-wipe [you^z] yourⁿ faces and yourⁿ hands^w from it^x; not wants Allah surely to make on you^z of a constraint¹²⁹⁸ [and] but [He] wants to purge you^z and to conclude [He] His boon^{w1299} on you^b *la'alla* (craving currently unavailable deed that, perhaps) you^b thank you^z.

7. And let-remember you^z Allah's boon^{w1300} on you^b and His *meethaqā*^x (ratified-covenant)^x which^x *wathaqaikum* ([He] mutually covenantally-ratified you^z) by it^x *edh* (when) said you^c: we heard and we obeyed; and *ettaqo* (let reverentially guard you^z not to displease) Allah; verily Allah (is) Omniscient by the chests' possession.

8. O you who^r they^z believed, let-you^z be^x *qanwameena* (iterative protectors/sustainers):¹³⁰¹ for Allah (as) witnesses/testifiers by the *qesstte*¹³⁰² (rendering absolute justice post removal of injustice); and let-not you^z assuredly offend (because of) hatred (of) a people, on that not *ta'adelo* (you^z to equalize/be-just); *e'edelo*¹³⁰³ (let-you^z be: equalizing/just); it^x is nearer for the *taqwa* (the reverential guarding against Allah's displeasure) and *ettaqo* (let

فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٦﴾
يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ
إِلَى الصَّلَاةِ فَغَسِّلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا
بُرُوسَكُمْ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا
وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا
يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ
حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ

تَشْكُرُونَ ﴿٧﴾

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ
قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا
قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى
أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

¹²⁹⁰ There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف"

¹²⁹¹ The majority of Qur'an reciters read "أَرْجُلَكُمْ" with a "فتحة على الام" as to include the washing of the feet by "و" = coupling لُ. So, the word "wash" is in square brackets, because it does not explicitly appear in the text, although it is implied if one goes along with the majority of the reciters who read: "أَرْجُلَكُمْ" with a "فتحة على الام". Given that there are various recitations of الكسر على الام! See القرطبي!

¹²⁹² The word "جُنُبًا" = "junuban" = (having had ejaculated by sexual intercourse or dream or adult-couples' meeting/-touching of their private parts, by insertion or not)! *Ghusl* means full bodily bathing!

¹²⁹³ See the *Lexicon* attached to this Translation; the "ghosl" = full shower or bath of the body after having been *junuban* for any reason. The "ghosl" is to be done in a *Share'yah* prescribed manner!

¹²⁹⁴ See the *Lexicon* attached to this Translation regarding "أحد"

¹²⁹⁵ See the *Lexicon* attached to this Translation for the meaning of this figurative of speech word "gha'ett" = "غانط"

¹²⁹⁶ See the *Lexicon* attached to this Translation for the meaning of "lamastum!"

¹²⁹⁷ See the *Lexicon* attached to this Translation for the meaning of this word, "tayammamo!"

¹²⁹⁸ The word "حرج" = "أضيق الضيق", see "اللسان", e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج", that is there is practically nothing narrower than that space between the two sheets of paper! Also, "حرج" could mean "sin!"

¹²⁹⁹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

¹³⁰⁰ See Ibid, regarding "boon!"

¹³⁰¹ The word "قَوَّامِينَ" is plural for "قَوَّامٍ", meaning iterative or sustainers/protector and/or maintainer, in the sense of constantly adhering to what follows in this great *Ayah* for Allah's reward!

¹³⁰² The word "القسط" is not just "justice" = "العدل". So "القسط" is rendering absolute justice post removal of injustice!!

¹³⁰³ Here again, there is no way in English to say: "تَعْدِلُوا أَوْ اَعْدِلُوا" except to say: "كُونُوا عَدْلًا" or "be just" and "let you be-just" respectively!

reverentially guard you^r not to displease) Allah; verily Allah (is) Proficient of what work you^z.

9. Promised Allah whom^r they^z believed and they^z worked the righteous-works^w for them a forgiveness^w and a great remuneration.

10. And who^r they^z disbelieved and denied they^z by Our Aya'te^w (messages) those (are) companions (of) the Jabeeme¹³⁰⁴ (intensely-blazing Fire^w).

11. O you who^r they^z believed, let-remember you^z Allah's boon^{w1305} on you^b edh (since)¹³⁰⁶ purposed a people to yabsotto (they^r extend to assault) their hands^w to you^z then [He] checked their hands^w a'n (off) you^b; and ettaqo (let reverentially guard you^r not to displease) Allah. And on Allah so let-trust the believers.

12. And laqad (verily, already and affirmatively) took Allah meethaqa^x (ratified-covenant)^x (of) Israel's sons and We missioned¹³⁰⁷ of them twelve chieftains; and said Allah: verily I am with you^z indeed en (if) aqamtom¹³⁰⁸ (you^z upped/sustained the prescribed obligations of) the Prayer^w and aa'taytom (you^c accorded/fulfilled) the Zakata^{w1309} (prescribed percentage of personal possessions)^w and you^c believed by My messengers and azzar'tomohum¹³¹⁰ (you^c deferentially-supported them) and you^c loaned Allah a loan hasanar: (desirable and delighting), surely [I] (shall) assuredly¹³¹¹ expiate a'n (off) you^b yourⁿ sayyaa'te^w (undesirable occurrences)^w and (I shall) assuredly admit you^b (into) gardens^w run^w from under it^w the rivers; then whoever [he] disbelieved after tha'leka (that-afar-it/ that) of you^b then qad (verily and affirmatively) [he] strayed the path's center/intent.

13. So by indeed¹³¹² their breach of their methaqa (ratified-covenant) We cursed them and We made their hearts indurate^{w,1313} they^z distort the ka'lim^x (plural of

خَيْرٌ بِمَا تَعْمَلُونَ ﴿٥٠﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٥١﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥٣﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ

ضَلَّ سَوَاءَ السَّبِيلِ ﴿٥٤﴾

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ

¹³⁰⁴ The word "الراغب" is proper noun, but it means intensely blazing fire! See

¹³⁰⁵ See the Lexicon attached to this Translation for "ne'amah" ("boon")!

¹³⁰⁶ The word "إِذْ" is an adverbial particle for the past tense meaning "since" or it could mean "حيث" with many meanings, such as: when, whenever, because, due to, etc!

¹³⁰⁷ The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted!

¹³⁰⁸ The word "أقام" in "أقمتم" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: "أقام" linguistically means:

"أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقمتم" means you: (1) fulfilled, in the sense of continuedness and keep up of all the prescribed obligations, as in Ayah (S2: 3). Also "أقام" has another "share'ah" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the Ayah: "And when you^g were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

¹³⁰⁹ See the Lexicon attached to this Translation for what exactly is, the Zakah and its implications!

¹³¹⁰ The word "عزز" in "عززتموهم" = "النصرة مع التعظيم", i.e. deferential support! See الراغب!

¹³¹¹ The word "ال" in "لا كفرن" and "لا دخلن" are juratory "ال القسم" = "التأكد" i.e. affirmation, stated in both cases by "assuredly"!

¹³¹² See the Lexicon attached to this Translation regarding, "ما المصدرية" the infinitive ma!

¹³¹³ The word "قلوب" = "hearts" is a "جمع تكسير" = "broken plural." And the word "و" = "قاسية، أو قسبة، كما قال البعض، و" is an objective noun referring to the "hearts," so it must be feminized as a "broken plural." Hence: "indurate," as above stated!

word/sentence)^x a'n(off) its^x places; and they^z forgot¹³¹⁴ (ceased paying attention to) an allotment of what they^z (were) reminded by it; ^x and [you^s] cease not watching-/observing over a treachery¹³¹⁵ from them save a few of them; so let-pardon [you^s] a'n(regarding) them and let-condone[you^s]; verily Allah loves the benefactors.

الْكَلِمَ عَنْ مَوَاضِعِهِمْ وَنَسُوا
حَظًا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ
تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا
مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ
اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾

14. And of whom^r they^z said: verily we (are) *nassara* (Christians) We took their *meethaqa*^x (ratified-covenant)^x then they^z forgot¹³¹⁶ (ceased paying attention to) an allotment of what they^z (were) reminded by it^x so *aghrayna* (We glued/aroused/enkindled) among them the animosity^w and the *bagh'dba* (intense-hatred)^w to The *Qeyamatey's*^w (Judgment's) Day, and will *youna'bbe'o* (inform by piece-of-significant-and-availing-news) them Allah by what they^z were *yassna'ona*¹³¹⁷ (carefully-crafting they^z).

وَمِنَ الَّذِينَ قَالُوا إِنَّا
نُصْرَىٰ أَخَذْنَا مِيثَقَهُمْ فَنَسُوا
حَظًا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا
بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا
كَانُوا يَصْنَعُونَ ﴿١٥﴾

15. O, you the book's folks, *qad* (already and affirmatively) came(to) you^b Our messenger manifesting for you^b much of what you^c were concealing of the book and [he] overlooks¹³¹⁸ a'n(regarding) a lot; *Qad* (already and affirmatively) came (to) you^z from Allah illumination^x and a book^x manifesters.

يَتَاهَلُ الْكِتَابَ قَدْ جَاءَكُمْ
رَسُولُنَا يَبَيِّنُ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ
مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٦﴾

16. Aright-guides by him/it^x Allah whom^p *ettaba'a* ([he] closely-followed) His gratification the peace's paths; and [he/it^x] exits them from the darknesses^w to the illumination^x by His leave and [He] aright-guides them to a *Sseratten* (road/way) straight.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿١٧﴾

17. *Laqad* (verily, already and affirmatively) disbelieved who^r they^z said: that/truly Allah (*is*) the Messiah *Mariama's* (Mary)'s son; let-say [you^s]: then who^a [he] possesses from Allah a thing *en(if)* [He] wanted to perish the Messiah *Mariama's* (Mary)'s son and his mother and whom^p (are) in the Earth^w together; and for Allah (are) the Heavens'^w and the Earth's^w proprietorship and what (are) between them both; [He] creates whatever¹³¹⁹ [He] wills; and Allah over everything (*is*) Omnipotent.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ
يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ
يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ
وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا تَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

18. And said^w the Jews and the *Nassara* (Christians) we (are) Allah's sons and His beloveds; let-say [you^s]: then wherefore torments you^z [He] by yourⁿ offenses; rather you^f (are) humans of whom^p [He] created. Forgives [He] for whom^p [He] wills and torments [He] whom^p [He] wills; and for Allah (*is*) the

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ
أَحِبُّوهُمُ اللَّهُ وَأَحِبُّوا هَؤُلَاءِ قُلْ فَلِمَ
يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ
مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ

¹³¹⁴ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to *ceases paying attention to some-thing/one*! See *اللسان*!

¹³¹⁵ In some instances the word “خائنة” could denote a superlative sense (مبالغه), so it would be: *iterative/big treachery*!

¹³¹⁶ Ibid, for *forgot*!

¹³¹⁷ The word “يصنعون” is rooted in the verb “صنع” which means *carefully crafting* or *tried to approach perfection* in making of (anything) or upbringing of any human or animal!

¹³¹⁸ That is in the sense of *deliberately disregard mentioning* that which does not directly apply to his Prophet-hood!

¹³¹⁹ The particle “ما” is “اسم أو أداة شرط” = *conditional noun/particle*; or “ما” = “اسم موصول” = *connective noun* meaning *that which*! See *الذر المصون*، لـ احمد الحلب، إعراب القرآن، لمحمود صافي!

Heavens^w and the Earth's^w proprietorship and what (is) between them both and to Him (is) the destiny.

19. O, you the book's folks *qad* (already affirmatively) came (to) you^z Our messenger manifesting for you^b over an interval of messenger that you^z say: neither came (to) us of a *basheeron*¹³²⁰ (iterative teller of pleasing tidings) and nor a *natheeron* (iterative warner); so *qad* (already and affirmatively) came (to) you^z a *basheeron*¹³²¹ and a *natheeron*; and Allah over everything (is) Omnipotent.

20. And *edh* (when) said *Mosa* (Moses) to his people: O, my people: let-remember you^z Allah's boon^{w1322} on you^b *edh* (since) [He] made in you^b prophets and [He] made you^b kings/free-people and *aa'takum* ([He] accorded/gave you^b) what not *youa'tey* (accorded/given [He]) *ahadan*¹³²³ (lone-/any-one) of the worlds.

21. O, my people: let-enter you^z the land^w the sacred^w which^u Allah wrote for you^b and let-not *tartaddo* (you^z forthwith-return) over yourⁿ rears then you^z transpose¹³²⁴ losers.

22. Said they: ^z O, *Mosa* (Moses) verily in it^w (are) people *jabba'rena* (vigorous compeller/ever contumacious stubborn) and verily we (are) never (to) enter it^w until they^z exit from it^w; *en(if)* they^z exit from it^w then surely we (are) enterers/entering.

23. Said twain men of whom^r they^z fear/know¹³²⁵ *an'ama*¹³²⁶ (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them both, let-enter you^z on them the door^x then if entered you^z it^x then surely you^z (are) overcomeers, and on Allah so let trust you^z *en(if)* you^c were believers.

24. Said they ^z: O, *Mosa* (Moses) verily we never enter it^w [we] ever when^o /as-long-as they^z bided in it^w; so let-go [you^s] you^s and your^t Lord then let-fight you both; verily we (are) ha here sitters.

25. Said [he]: my Lord verily I not own except myself^w and my brother; so let-sunder [You^s] between us and [between] the people the *fa'seeqeena*¹³²⁷ (rebels-vis-à-vis Allah's command).

26. Said [He]: so verily it^w (is made) a ban-she^y on them

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَاللَّهُ الْمَصِيرُ ﴿١٩﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ أَنْ
تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا
نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُورِ
أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ
فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ
مَا لَمْ يُوْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢١﴾

يَنْقُورِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ
الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى
أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢٢﴾

قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا
جَبَّارِينَ وَإِنَّا لَنَ نَدْخُلُهَا حَتَّى
تَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا
فَإِنَّا دَاخِلُونَ ﴿٢٣﴾

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ
أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ
الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ
غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ
كُنْتُمْ مُؤْمِنِينَ ﴿٢٤﴾

قَالُوا يَمُوسَى إِنَّا لَنَ نَدْخُلُهَا أَبَدًا
مَا دَامُوا فِيهَا فَادْهَبْ أَنْتَ وَرَبُّكَ
فَقَتِيلًا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٥﴾

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي
وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ
الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ

¹³²⁰ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasheron*=إِبْشَرًا يُبَشِّرُ مُبَشِّرٌ

¹³²¹ Ibid!

¹³²² See the *Lexicon* attached to this Translation for “*ne’amal*” (“boon”)!

¹³²³ See the *Lexicon* attached to this Translation regarding “أحد”

¹³²⁴ The word “تَنْقَلِبُوا”= “you^z transpose,” means you *betook* your selves *becoming*!

¹³²⁵ Linguistically the word “خَافَ” carries dual meanings: (1) *feared* and (2) *ken*! Both meanings could apply!

¹³²⁶ See the *Lexicon* attached to this Translation for the word “إِنْعَم”

¹³²⁷ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

forty year(s) they ^z wander in the Earth^w; so let-not [you^s] grieve over the people the *fa'seeqeena*¹³²⁸ (rebels *vis-à-vis* Allah's command).

27. And let-recite [you^s] on them *naba'a*¹³²⁹ (piece-of-significant-and-availing-news) (of) Adam's twain sons by the right; *edh*(since)¹³³⁰ both immolated an offering so *toqobbela*¹³³¹ (had been clemently-accepted) from an *ahado*¹³³² (a lone/ any one) them both and not *youtaqobbel* (to be clemently-accepted) from the other; said [he]: surely assuredly¹³³³ [I] (shall) kill you^g; said [he]: verily only Allah *yataqabbalo* (clemently-accepts) from the *muttaqeena* (reverential guarders against Allah's displeasure).

28. Indeed *en* (if) *basatta* (extended/ outstretched/ set at) you ^g to me your ^t hand¹³³⁴ to kill me not I am *bassetton* (extending-/ out-stretching/ setting at) my hand to you ^g to kill you^g; verily I fear/know¹³³⁵ Allah the worlds' Lord.

29. Verily I want that *tabo'a* ([you^s] deservedly incur) by my sin and your^t sin so [you^s] be of the Fire's^w companions; and *tha'leka* (that-afar-it/ that) (is) the *dha'lemeena*'s¹³³⁶ (injustice-doers') requital.

30. So *tamma'at* (facilitated-she^v vouched-she^v) for him his self^w killing (of) his brother so [he] killed him then became [he] of the losers.

31. Then missioned¹³³⁷ Allah a raven digging in the land^w to show him how to hide his brother's *saw'ata*^{w1338} (the corpse/ the shameful deed he did to his brother)^w; said [he]: O, woe to me have I languished to be like this, the raven so [I] hide my brother's *saw'ata*^w; so [he] became of the regretters.

32. Because of *tha'leka* (he-that-afar-it/ that) We wrote on Israel's sons: verily [it^x]¹³³⁹ (is) whoever [he] killed a self^w by other than a self^w or a corruption in the Earth^w

سَنَّةٌ يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٧﴾

وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٨﴾

لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٩﴾

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٣٠﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣١﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَرِّى سَوْءَ أَخِيهِ قَالَ يُبَوِّئُنِي أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَرِّى سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣٢﴾

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا

¹³²⁸ Ibid!

¹³²⁹ See the *Lexicon* attached to this Translation for the word “*naba'a*”=“*إنبا*”

¹³³⁰ The word “*إذ*” is an *adverbial particle for the past tense* meaning “since” or it could mean “حيث” with many meanings, such as: when, whenever, because, due to, etc!

¹³³¹ The Arabic word used in The Qur'an is “تقبل” not “إقبل”=accept. Thus, “تقبل” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah accepts it *by His clemency*! Thus, *تقبل*= *clemently accepts*!

¹³³² See the *Lexicon* attached to this Translation regarding “أحد”

¹³³³ The “ل” in “لأقتلَنَّكَ” is a *juratory* “ل”=“القسم” amounting to “التأكيد”, i.e. *affirmation*, expressed by “assuredly”!

¹³³⁴ *بسط اليد*=*extending/ outstretching the hand*= Arabic idiomatic expression meaning as in here: *preparing to assault*!

¹³³⁵ Linguistically the word “خفت” carries *dual meanings*: (1) *fear* and (2) *know*! Both meanings could apply!

¹³³⁶ The “ظالمين”=“the injustice-doer,” as “الظلم”=“injustice!” See footnote 148 below!

¹³³⁷ The word “بعث” in “ابعث” carries *several meanings*, such as: *sent, missioned, resurrected, awaken, and prompted*!

¹³³⁸ The word “سوءة”=“*saw'al*” originally the *puenda*, but *figuratively* became common to use it for any thing that is bad and ugly imparting “shame” to its doer once it become public! Thus, “سوءة” came to be known as “*shameful deed*!” See التاج!

¹³³⁹ This “*if*” is for the pronoun “هـ” in the “إنه” *emphasizing the fact or the truth of the matter henceforth*.

so as if [he] killed the mankind together; and whoever [he] quickened it^w so as if [he] quickened the mankind together; and *laqad* (verily, already and affirmatively) came^w (to) them Our messengers^x by the evidences^w; afterwards verily many of them after *tha'leka* in the Earth^w surely (*are*) prodigals/exceeders.

قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّهَا أَحْيَا النَّاسَ جَمِيعًا
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ
ثُمَّ إِنْ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي
الْأَرْضِ لُمْسِرُونَ ﴿٣٣﴾

33. Verily only requital (*of*) whom^r they^z war¹³⁴⁰ Allah and His messenger and they^z endeavor¹³⁴¹ in the Earth^w corruptingly that *youqattalo* (they^z be iteratively killed) or *yousallabo* (they^z be iteratively crucified) or their hands^w and their feet^w *toqatta'ao* (be iteratively cut) from *kelafafen*¹³⁴² (opposite-sides) or (*are to be*) exiled they^z from the land^w; *tha'leka* (that-afar-it/that) (*is*) for them an ignominy in the world^w and for them in the Hereafter^w (*is*) a great torment.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ
وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا
أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ
أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ
يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ
خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ
عَذَابٌ عَظِيمٌ ﴿٣٣﴾

34. Except whom^r they^z repented of before that you^z overpower[over] them so let-know you^z that Allah (*is*) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ
تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

35. O you who^r they^z believed *ettaqo* (let you^z reverentially guard not to displease) Allah and *ebtagho*¹³⁴³ (let-earnestly quest you^z) to Him the *waseelata*¹³⁴⁴ (a unique: rank in Paradise/intermediacy/mean of approach) and *ja'bedo*¹³⁴⁵ (they exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) in His path *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي
سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

36. Verily who^r they^z disbelieved if that/truly for them what (*are*) in the Earth^w together and its^x like^x with it^x to ransom they^z by it^x from The *Qeyamatey's*^w (Judgment's) Day^x torment not *toqobbella*¹³⁴⁶ (would have been clemently-accepted) from them; and for them (*is*) a painful torment.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ
مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ
الْقِيَمَةِ مَا تَقْبَلُ مِنْهُمْ وَهُمْ
عَذَابٌ أَلِيمٌ ﴿٣٦﴾

37. They^z want to egress they^z from The Fire^w and not they (*are*) surely egressing from it^w and for them (*is*)

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ

¹³⁴⁰ To war against Allah and His messenger or the Muslims, who *stand* for Allah and His messenger and their prescriptions and proscriptions as stated by the *Share'ah* Law, is to carry out any activity against their criteria of conduct.

¹³⁴¹ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشّد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end, as in this context*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See اللسان, and الصائر!

¹³⁴² From "opposite sides" for example: the *right hand and the left foot* or *the left hand and the right foot*!

¹³⁴³ The word "ابتغوا" is based on the word "ابتغى" = "طلب حثيثا" meaning: earnestly quested!

¹³⁴⁴ The "waseelah" = "الوسيلة" means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the "waseelah" is a *unique rank of an abode in Paradise*, according to the true *Hadeeth*, also = *intermediacy*!

¹³⁴⁵ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jehad," which has several meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Share'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

¹³⁴⁶ See footnote 1283 above تقبل = clemently accepts!

a sustainer torment.

38. And the he-thief and the she-thief so let-you^z cut-off their hands^{w1347} both a requital by what both earned *nakalan* (punishing-determent) from Allah, and Allah (is) Mighty Hakeemon¹³⁴⁸ (infinite *hekma*¹³⁴⁹ Possessor).

39. Then whoever [he] repented from after his injustice and [he] amended then verily Allah relents on him; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

40. Have not known [you^s] that Allah for Him (is) the Heavens' ^w and the Earth's ^w proprietorship; [He] torments whom^p [He] wills and forgives [He] whom^p [He] wills; and Allah (is) over everything Omnipotent.

41. O, you the messenger, let-not sadden you^g who^r they^z mutually vie¹³⁵⁰ in the disbelief of who^r they^z said: we believe by their mouths and believed not their hearts; and of whom^r *hado*¹³⁵¹ (they who adopted the Jewish "law"/customs/repented) (are) *samma'ona* (iterative bearers they^z) for the untruth *samma'ona* for other people, they^z came not (to) you^g; they^z distort the *ka'lem*^x (plural of word/sentence)^x from after its^x places they^z say: *en* (if) *oteytom* (had been accorded/given you^c) this^x then let-take it^x you^z; and *en* not *toa'tawho* (had been accorded/given you^c it^x) then *ebtharo* (let-take-caution you^z); and whom^p Allah wants his essay then never you^g possess for him of Allah a thing; those whom^r not wanted Allah to purge their hearts; for them in the world ^w (is) an ignominy and for them in the Here-after ^w (is) a great torment.

42. *Samma'ona* (iterative bearers they^z) to the untruth *akkalona* (they^z are iterative eaters) for the *sob'te* (forbidden/illegal possession); so *en* (if) they^z came (to) you^g then let-rule [you^s] among them or let-shun [you^s] *a'n* (regarding) them; and *en* (if) [you^s] shun them *a'n* then never they^z harm you^g

وَمَا هُمْ بِخَازِنِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٤٠﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

يُنَادِيهَا الرَّسُولُ لَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَامِنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُخَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يَرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ شَيْءٍ أُولَئِكَ الَّذِينَ لَمْ يَرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤٢﴾

سَمَّاعُونَ لِلْكَذِبِ أَكْثَلُونَ لِلشُّحِّ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ

¹³⁴⁷ That is when the *minimum Sherey'ah requirement* is attained, then the "right" hand of each, as all Qur'an commentators maintain, based on Ibn Mas'ood's rendering, saying: "the he-thief and the she-thief you cut off their right-hands!" See *الطبري*!

¹³⁴⁸ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

¹³⁴⁹ See the *Lexicon* attached to this Translation for "hekma!"

¹³⁵⁰ That is among them!

¹³⁵¹ The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "religion" *per se*, that is why they say: "law", that is they say the *Mosaic Law*, instead of *Mosaic religion*!

a thing; and *en* ruled you^s then let-rule [*you*^s] among them by the *qestte*¹³⁵² (rendering absolute justice post removal of injustice); verily Allah loves the *muqsetteena* (removers of injustice and renderers of absolute-justice).

43. And how they^z adjudicate you^s while they have the Torah^w in it^w (is) Allah's Rule; afterwards they^z divert from after *tha'leka* (that-afar-it/tha); and not those (are) surely the believers.

44. Verily We descended the Torah^w in it^w an aright-guidance^x and an illumination^x rule by it^w the prophets who^r *aslamo* (they had submitted to Allah's Criteria) for whom^r *hado*¹³⁵³ (they who had adopted the Jewish "law"/ custom/repented) and the *rabbaneyyouna* (Lordly clerics/ chiefs of the clerics) and the *abbara* (erudite clerics) by what *istohfedho*¹³⁵⁴ (they^z had been sought to keep-up) Allah's book^x and they^z were on it^x witnesses/testifiers; so let-not *takhsaw* (reverently-fear you^z) the mankind and *ekhshaw'ne*¹³⁵⁵ (let-reverently-fear you^z [Me]); and let-not purchase you^z by My *Aya'te*^w (messages) little price; and whoever[*he*] not ruled by what Allah descended then those they (are) the disbelievers.

45. And We wrote on them in it^w: that the self^w (is) by the self^w and the eye^w (is) by the eye^w and the nose (is) by the nose and the ear (is) by the ear and the tooth (is) by the tooth and the wounds (are) *qessasson* (lawful-retribution-/retaliation); so whoever *tassaddaqa* (he gave up his right as a charity) by it^x then it^x (is) an expiation^w for him; and whoever [*he*] ruled not by what Allah descended then they (are) the *dha'lemoon*¹³⁵⁶ (injustice-doers).

46. And We supervised on their traces/footsteps by *Esa* (Jesus) *Mariama's* (Mary's) son *musaddeqan*¹³⁵⁷ (accepter as credible) for what (is) before his hands^w¹³⁵⁸ of the Torah^w and *aa'taynaho* (We accorded him) the Euangelion^x¹³⁵⁹ in it^x

عَنْهُمْ فَلَنْ يَضُرَّوكَ شَيْئًا وَإِنْ
حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٤﴾

وَكَيْفَ تَحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ
فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٥﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى
وَنُورٌ تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ
أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ
وَالْأَحْبَارُ بِمَا اسْتَحْفَظُوا مِنْ
كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ
فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنَ
وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١٦﴾

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ
بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ
وَالْأَنْفَ بِالْأَنْفِ وَالْأُذْنَ بِالْأُذُنِ
وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ
لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٧﴾

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ
مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
التَّوْرَةِ وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ

¹³⁵² The word "القسط" is not just "justice" = "العدل." So, "القسط" is rendering absolute-justice post removal of injustice!

¹³⁵³ See footnote 1263 above regarding "hado!"

¹³⁵⁴ The word "استحفظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*" (Emphasis is added)!

¹³⁵⁵ The letter "ن" in "فاخشون" by Arabic (linguistic) Rule, is called "حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "فاخشون" is omitted, for "التخفيف" = "alleviation, lightening!" See إعراب القرآن، لمحمود صافي

¹³⁵⁶ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

¹³⁵⁷ The word "musaddeqan" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation!"

¹³⁵⁸ The phrase "before his hands" is another of the Arabic tongue expressions meaning before it!

¹³⁵⁹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the Encyclopedia Britannica, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation!"

an aright-guidance^x and an illumination^x and *musaddeqan* for what (*was*) before its^x hands^w of the Torah^w and an aright-guidance^x and an exhortation^{w1360} for the *mutta-qeena* (reverential-guarders-against-Allah's-displeasure).

47. And let-rule the Euangelion's^{x1361} folks by what Allah descended in it^x; and whoever [*he*] ruled not by what Allah descended then those they (*are*) the *fa'seeqoona*¹³⁶² (rebels vis-à-vis Allah's command).

48. And We descended to you^s The Book^x by the right^x *musaddeqan*^{x1363} (accepter as credible) for what (*came*) between its^x both hands^w of the book^x and dominator over it^x; so let-rule [*you*^s] among them by what Allah descended and let-not *tattabe'a* (closely-followed [*you*^s]) their *ahwa*¹³⁶⁴ (tendentious likings) *amma* (regarding) what came (*to*) you^s of the right; for each We made a *sher'a'tan* precept/ ordinance) and a *menbajan* (procedure/-program); and if Allah willed surely (He would have) made you^z one^w *Ummatan*^w (community)^w; [and] but for essaying you^b [*He*] in what [*He*] accorded you^b; so *istabeq*¹³⁶⁵ (let-affirmably-vie) you^z (*for*) the *khayra'te* (desirable-traits of worthiness and goodness); to Allah (*is*) yourⁿ return together; then *younabbe'o* ([*He*] inform by piece-of-significant-and-availing-news) you^b by what you^c were in it^x differing.

49. And that let-rule [*you*^s] among them by what Allah descended and let-not *tattabe'a* (closely-followed [*you*^s]) their *ahwa* (tendentious likings); and *ebther* (let-caution [*you*^s] towards) them that they^z essay you^s *a'n* (regarding) some (*of*) what Allah descended to you^s; so *en* (*if*) they^z diverted then let-know [*you*^s] verily only Allah wants to betide them by some (*of*) their offenses; and verily much of the mankind surely (*are*) *fa'seeqoona* (rebels vis-à-vis Allah's command).

50. Do then rule (*of*) the *jabeleyyatey*^{w1366} (acting ignorantly/incorrectly/ by rule of pre-Islamic era)^w *yabghona* (earnestly-quest they^z); and who^a (*is*) excellenter than Allah's

هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦١﴾

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أُنزِلَ إِلَيْهِ فِيهِ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ

الْفَاسِقُونَ ﴿١٦٢﴾

وَأُنزِلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ

بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٣﴾

وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿١٦٤﴾

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿١٦٥﴾

¹³⁶⁰ The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition!

¹³⁶¹ See footnote 1311 above regarding “Euangelion”

¹³⁶² See the *Lexicon* attached to this *Translation* for this important word *fa'seeqoon* and its grammatical inflections!

¹³⁶³ See footnote 1309 above regarding *musaddeqan*!

¹³⁶⁴ The word “هوى” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. the *Qur'an* and *Hadeeth*.

¹³⁶⁵ It must be pointed out here that the vying is not (a) “to” or (b) “for,” as both (a) and (b) would imply they are outside the good things; while in fact they are already within them, only they have to seek vying, or more correctly put, affirmably vie, for higher-ranking position or achievements! See the *Lexicon* attached to this *Translation* for the effect of the “س” when affixed to a verb!

¹³⁶⁶ The word “جاهلية” = “jabeleyyatey” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jabeleyyatey” is acting ignorantly or incorrectly, or by rule of pre-Islamic era!

rule for a people *yougenoona* (believing with certitude).

51. O you who^r they^z believed: let-not *tattakbetho*¹³⁶⁷ (you^z take and presume) the Jews and the Nassara (Christians) *aw'leyaa*¹³⁶⁸ (guardian/ally); some of them (are) *aw'leyao* (= *aw'leyaa*) (of) some; and whoever *yatawallahum*¹³⁶⁹ ([he]: takes them *aw'leyao*) of you^b then surely he (is) of them; verily Allah aright-guides not the people the *dha'lemeena*¹³⁷⁰ (injustice-doers).

52. So [you]^r see whom^r (are) in their hearts (is) an illness¹³⁷¹ mutually vying¹³⁷² in them they^z say: *nakhsha* ([we] reverently-fear) to betide us a *da'eraton*^w (evil-turn/defeat/turn of misfortune)^w; so *asa* (craving a deed beyond one's means/may) that Allah *ya'atee* (hastens the coming) by the opening^{x1373} (overwhelming victory) or a command from Him then they^z become over what they^z concealed in their selves^w regretters.

53. And say who^r they^z believed: are these who^r *aqsamo* (they^z oathed) by Allah *jahda* (strongest/ultimate) their *ayma'ne* (oaths) verily they^z (are) assuredly with you^b; miscarried^w their works^x so they^z became losers.

54. O you who^r they^z believed whoever *yartadda* ([he] renegades/reneges) of you^b a'n (regarding) his religion then Allah will *ya'atee* (hasten the coming) by a people (that) He loves them and they^z love Him *athellaton*¹³⁷⁴ (they who are humbled and subdued vis-à-vis) on the believers (but they are) lords¹³⁷⁵ (vis-à-vis) on the disbelievers; *youjabidona*¹³⁷⁶ (they exert their utmost mental, physical and possessional efforts fighting/striving) in Allah's path and they^z fear not a blamer's blame; *tha'leka* (that-asfar-it/that) (is) Allah's munificence^x *youa'te* ([He] accords-/gives it^x) to whom^p [He] wills and Allah (is) *Wa'seon*¹³⁷⁷ (Surrounder and encompassing all things) Omniscient.

يَتَّيِبُوا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ
فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشْيٌ
أَنْ تَصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ
يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ
فَيُضْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي
أَنْفُسِهِمْ تَدْمِيعَةً ﴿٥٢﴾

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهْتَؤُلَاءِ
الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ
إِنَّهُمْ لَعَنَكُمُ حَبِطَتْ أَعْمَلُهُمْ
فَأَصْبَحُوا خَسِرِينَ ﴿٥٣﴾

يَتَّيِبُوا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ
مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي
اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ
عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى
الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ وَلَا تَخَافُونَ لَوْمَةَ لَائِمٍ
ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

¹³⁶⁷ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالُ" for "الِاتَّخَاذَ," as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making and presuming something about what was taken! Thus, it is not just the mere taking!

¹³⁶⁸ The word "أَوْلِيَاءَ" could also mean, among them: protector, friend!

¹³⁶⁹ That is take-their-clientage!

¹³⁷⁰ The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

¹³⁷¹ The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

¹³⁷² That is taking and making them allies! The pronoun "them" refers to those mentioned in the previous Ayah!

¹³⁷³ The word "فَتْح" means "overwhelming victory, i.e. victory, besting and rule" see الراغب!

¹³⁷⁴ The word "athellaton" is plural, masculine, subjective noun, meaning: they who are humbled and subdued!

¹³⁷⁵ The word "عِزَّةٌ" translated as "lords!" The word "lord" has many meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: "one having power and authority over others!"

¹³⁷⁶ The word "youjabidona" = "يُجَاهِدُونَ" = they earnestly exert their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جَاهَد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Shari'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

¹³⁷⁷ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

55. Verily only yourⁿ *Wa'leyyo*¹³⁷⁸ (*Guardian/Ally*) (*is*) Allah and His messenger and who^r they^z believed who^r *youqeymona*¹³⁷⁹ (*they^z up/sustain the prescribed obligations of*) the Prayer^w and *youa'tona* (*accord/fulfill they^z*) the *Zakata*^{w1380} (*prescribed percentage of personal possessions*)^w while¹³⁸¹ they (*are*) *ra'keona* (*they who are markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in Prayer*).

إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

56. And whoever *yatawalla* (*[he] takes for: guardian/ally/-friend*) Allah and His messenger and whom^r they^z believed then truly Allah's party they (*are*) the overcomeers.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ
ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ
الْغَالِبُونَ ﴿٥٦﴾

57. O you who^r they^z believed let not *tattakbetho*¹³⁸² (*take and presume you^z*) whom^r *ittakbatho*¹³⁸³ (*they who took and presumed*) yourⁿ religion jestingly and playfully of whom^r *oto* (*had been accorded/given they^z*) the book of before you^b and the disbelievers *aw'leyaa*¹³⁸⁴ (*guardian-/ally*); and *ettaqo* (*let reverentially guard you^z not to displease*) Allah *en(if)* you^c were believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا
مِّنَ الَّذِينَ أوتُوا الْكِتَابَ مِن
قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا
اللَّهَ إِنَّ كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾

58. And if you^c called to the Prayer^w *ittakbathoba*¹³⁸⁵ (*they took and made it^w*) jestingly and playfully; *tha'leka* (*that-afar-it/that*) (*is*) because surely they (*are*) people (*who*) reason not.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا
هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْقِلُونَ ﴿٥٨﴾

59. Let-say [*you^s*]: O, you the book's folks do you^z resent¹³⁸⁶ [*of*] us except that we believed by Allah and what (*had been*) descended to us and what (*had been*) descended of before; and surely most of you^z (*are*) *fa'seegoona*¹³⁸⁷ (*rebels vis-à-vis Allah's command*).

قُلْ يَتَاهِلَ الْكِتَابُ هَلْ تَنْقِمُونَ
مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ
إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنْ
أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾

60. Let-say [*you^s*]: shall *ona'bbe'o* (*[I] inform by piece-of-significant-and-availing-news*) you^b by an eviler than *tha'leka* (*that-afar-it/that*) a reward^{w1388} *enda* (*by munificence of/by Rule of*) Allah; whom^p cursed him Allah and [*He*] ired on him and [*He*] made of them the apes and the pigs and (*who*) [*they*] worshipped¹³⁸⁹ the *Ttaghoota* (*"devil"/"tyrant"/rule of an irreligious man-made system*); those (*are*) eviler place and *adhallo*¹³⁹⁰ (*moreastray*) a'n(*regarding*) the path's center/intent.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ
مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ اللَّهُ
وَعُصِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ
الطَّاغُوتِ أُولَئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَنِ سَبِيلِ ﴿٦٠﴾

61. And if they^z came (*to*) you^b said they^z: we believed,

وَإِذَا جَاءَكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا

¹³⁷⁸ The word "ولي" in "وليكم" lends itself to so many meanings, among them: *guardian, protector, friend, ally*!

¹³⁷⁹ That is they up/sustain/maintain the duties and dues necessary!

¹³⁸⁰ See the *Lexicon* attached to this *Translation* for what exactly *az-Zakah* is and its *implications*!

¹³⁸¹ It is said that *Emam Ali*, "*karrama* (*bounteously gave him and ennobled his face*)" gave his *Zakah* (charity) *while praying*!

¹³⁸² The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in *لسان العرب*; therefore, "اتخذ" is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere *taking*!

¹³⁸³ Ibid!

¹³⁸⁴ The word "أولياء" could also mean, among them: *protector, friend*!

¹³⁸⁵ Ibid!

¹³⁸⁶ The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied! See *الراغب* and *اللسان*!

¹³⁸⁷ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

¹³⁸⁸ The word "مَثُوبَةً" is like "ثواب", according to *Qur'an commentators and most linguists*!

¹³⁸⁹ The word "عَبَدَ" = "*worshipped*" here in the sense of obeyed or followed the "*Tagboot's*" dicta!

¹³⁹⁰ The word "أَضَلُّ" = "*adhall*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent!

and *qad* (already and affirmatively) they^z entered by the disbelief^x and they *qad* exited they^z by it^x; and Allah (is) knowinger by what they^z were concealing.

62. And [you^t] see many of them mutually vying they^z in the sin and the aggression and their eating (of) the *sohta* (forbidden/illegal possessions); surely wretched what they^z were working.

63. *Lawla* (why do not) forbid them the *rabbaneyyouna* (Lordly clerics/chiefs of the clerics) and the *abbaro* (erudite clerics) a'n (regarding) their saying the sin and their eating (of) the *sohta* (forbidden/illegal possessions); verily wretched what were *yassna'ao*¹³⁹¹ (carefully crafting) they^z.

64. And said^w the Jews Allah's hand^{w1392} (is) *maghlolaton*^w (manacled/restricted) ^w; *ghullat* (had been manacled-she ^y restricted-she ^y) their hands^w and (had been) cursed they^z by what they^z said; rather His both hands ^w (are) *Mubsottata'ne*^w (Both Spenders/Outstretchers) ^w; ¹³⁹³ [He] spends how [He] will; and surely assuredly¹³⁹⁴ increases many of them what (had been) descended to you^s from your^t Lord excessiveness and disbelief; and We cast among them the animosity ^w and the *bagh'dha* (intense-hatred)^w to The *Qeyamatey's*^w (Judgment's) Day^x; every-when they^z kindled a fire^w for the war extinguished it^w Allah; and endeavor they^z in the land^w corruption and Allah loves not the corrupters.

65. And had that the book's folks believed they^z and *ettaqaw* (they had reverentially guarded not to displease Allah) surely (would have) expiated We a'n (regarding) them their misdeeds and surely (would have) admitted them We paradises^w/gardens^w (of) the *naeeme* (permanent mental and physical delights in the highest chambers of Paradise).

66. And had that *aqamo*¹³⁹⁵ (they^z stood/sustained the prescribed obligations of) the Torah^w and the Euangelion^{x1396} and what (had been) descended to them from their Lord surely (would have) eaten they^z from above them and from below their feet^w; ¹³⁹⁷ of them *ummaton*^w (party-/community) ^w *mugtasedaton*¹³⁹⁸ (that which it is moderate all around) and many of them fouled what they^z work.

بَالْكَفْرَوَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ
أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦٢﴾

وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْأَثْمِ
وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتِ
لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٣﴾

لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ
عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتِ
لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٤﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ
غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ
يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ
وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ
إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا
وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ
إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا أَوقَدُوا نَارًا
لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي
الْأَرْضِ فَسَادًا وَاللَّهُ لَا يَحِبُّ
الْمُفْسِدِينَ ﴿٦٥﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا
وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٦﴾

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا
مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ
مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ
سَاءَ مَا يَعْمَلُونَ ﴿٦٧﴾

¹³⁹¹ The word “يَصْنَعُونَ” is rooted in the verb “صنع,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

¹³⁹² Some maintain that the “hands” are symbols of divine Might or Power!

¹³⁹³ Qur'an commentators are not clear as to exact meaning of “يَدَاهُ مَبْسُوطَتَانِ” and so for lack of better words rendered as: “His both hands (are) both outstretchers!” As The Qur'an mentions: His Hands, His both Hands, His Hand, in various Ayat!

¹³⁹⁴ The “ل” in “اليزيدن” is a juratory “ل القسم” amounting to “التأكيد”, i.e. affirmation, expressed by “assuredly”

¹³⁹⁵ “أَقَامَ”=upped/sustained/maintained!

¹³⁹⁶ See footnote 1311 above regarding Euangelion!

¹³⁹⁷ The great Qur'anic expression “eat they from above them and from below their feet” means Allah would have blessed and augmented their possessions and provisions, be it from the Heavens or the Earth.

¹³⁹⁸ The word “mugtasedah” meaning moderate, i.e. not engaged in exceeding the bounds by saying improper say regarding Jesus, or Mohammad upon both the peace! Or they who said the proper say regarding Jesus and Mohammad on both the peace! Or may be the hypocrites but not jesters or scoffers! See القرطبي!

67. O, you the messenger: let-communicate [you^s] what (*had been*) descended to you^s from your^t Lord; and *en(if)* did not [you^s], then not communicated you^s His message; and Allah safeguards you^s from the mankind; verily Allah aright-guides not the people, the disbelievers.

يَتَأْتِيَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ
إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ
فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ
يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

68. Let-say [you^s]: O, you the book's folks not you^c (*are*) on a thing until *toqeymo* (*you^z stand/sustain*) the Torah^w and the Euangelion^x and what (*had been*) descended to you^b from yourⁿ Lord; and surely assuredly¹³⁹⁹ increases many of them what (*had been*) descended to you^s from your^t Lord excessiveness and disbelief; so let-not[you^s]grieve over the people the disbelievers.

قُلْ يٰٓأَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ
حَتَّىٰ تَقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ
إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا
تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

69. Verily who^t they^z believed and who^t *hado*¹⁴⁰⁰ (*they who adopted the Jewish "law"/customs/repented*) and the *ssa'beoona*¹⁴⁰¹ (*followers of Noah/leavers of their people's religion*) and the Nassara (*Christians*) whoever [*he*] believed by Allah and The Day The Last and [*he*] worked righteously then no fear (*is*) on them and not sadden they^z.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ
هَادُوا وَالصَّبِئُونَ وَالنَّصَارَىٰ
مَنْ ءَامَرَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

70. *Laqad* (*verily, already and affirmatively*) We took *meethaqa*¹⁴⁰² (*ratified-covenant*)^x (*of*) Israel's sons and We sent to them messengers; everywhen came (*to*) them a messenger by what not *tahwa* (*tendentiously like*) their selves^w a team of them they^z denied and a team they^z kill.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ
وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ
رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ
فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

71. And they^z reckoned that not (*there*) is an essay so they^z blinded (*their selves*) and they^z deafened¹⁴⁰³ (*their selves*); afterwards relented on them Allah; afterwards they^z blinded (*their selves*) and they^z deafened (*their selves*) many of them and Allah (*is*) *Basseeron* (*keen: Seer-/comprehensive Knower of the facts and their ultimate consequences*) by what they^z work.

وَحَسِبُوا ۖ أَلَّا تَكُونَ فِتْنَةً فَعَمُوا
وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ
عَمُوا وَصَمُّوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

72. *Laqad* (*verily, already and affirmatively*) disbelieved who^t said they^z: that Allah (*is*) he the Messiah Mariams's (*Mary's*) son; while the Messiah said: O, Israel's sons: let-you^z worship Allah my Lord and yourⁿ Lord; verily it^x (*the fact^w/truth^x*) (*is*) whoever [*he*] partners (*deities*) by Allah then *qad* (*verily and affirmatively*)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا ۖ إِنَّ
اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ
الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَعْبُدُوا
اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ
بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

¹³⁹⁹ The "ل" in "اليزيدن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly"

¹⁴⁰⁰ The word "badd" for the singular and "bado" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

¹⁴⁰¹ This word "sabeyeen" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See الراغب

¹⁴⁰² The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation!

¹⁴⁰³ In Arabic both words "عموا" and "صموا" are intransitive verbs! In English "blinded" and "deafened" are both transitive verbs! Therefore, the word "themselves" was used in an attempt to solve this problem!

prohibited Allah on him the Paradise^w and his abode-/lodging(is) The Fire^w and not for the *dba'lemeena*¹⁴⁰⁴ (injustice-doers) of succorers.

وَمَا أَوْنَهُ النَّارَ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

73. *Laqad* (verily, already and affirmatively) disbelieved who^r said they^z: that Allah (is) a third (of) three; while not of an *elabon* (a deity) except *elabon* (a deity) One; and *en*(if) not ceased they^z *amma*(regarding) what they^z say surely (shall) assuredly touches/betides¹⁴⁰⁵ whom^r they^z disbelieved of them a painful torment.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمِمَّا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

74. Do then not repent they^z to Allah and *yastaghferonah*¹⁴⁰⁶ (seek forgiveness they^z from Him); and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾

75. Not the Messiah, *Mariama's* (Mary's) son, except a messenger *qad* (already and affirmatively) ceded^w before him the messengers and his mother (is) a *seddiquaton*^{w1407} (indeed steadfast affirmer and practicer of the truth)^w both were [both] eating the *tta'aamo*^x (wheat/edibles-/food-grains)^{x1408}; let-look [you^s] how [We] manifest for them the *Aya'te*^w (proofs); after-wards let-look [you^s] wherefrom¹⁴⁰⁹ *yo'afakona*¹⁴¹⁰ (they^z are: off-right dissuaded/-dissuaded speciously).

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنِّي يُؤْفَكُونَ ﴿٧٥﴾

76. Let-say [you^s]: do you^z worship of a lesser than Allah what neither possesses for you^b a harm and nor a benefit; and Allah He (is) The *Sa'meeo*¹⁴¹¹ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The Omniscient.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

77. Let-say [you^s]: O, you the book's folks let-not exceed you^z in yourⁿ religion other than the right and let-not *tatta'be'o* (closely-follow you^z) *ahwa* (tendentious likings) a people *qad* (already and affirmatively) strayed they^z of before and they^z misled many *a'n* (regarding) the path's center/intent.

قُلْ يَتَاهَلِ الْكِتَابُ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

78. (Had been) cursed whom^r they^z disbelieved of Israel's sons on/over tongue (of) *Dawooda* (David) and *Esa* (Jesus) *Mariama's* (Mary's) son; *tha'leka* (that-afar-it/that) (is) by what they^z disobeyed and they^z were aggressing.

لِعِبَرِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

79. They^z were not mutually forbidding *a'n* (regarding) a *munka'ren*^{x1412} (rationally objectionable, *Sharey'ah* prohibited

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرِ فَعْلُوهُ لِبُغْسٍ مَا كَانُوا

1404 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

1405 See footnote 1314 regarding the juratory article = "القسم" above only here with respect to "اليمسن"

1406 The word "يستغفرونه" in "يطلبون غفرانه" = "[they] seek His forgiveness!" In English there is no seemly way to say: "يستغفرونه" *per se*! So I settled for saying: "[they] seek His forgiveness!"

1407 The word "seddiqah" = "صديقة" is the feminine of "seddiq" = "صديق" meaning that person who readily believes or who is indeed steadfast affirmers and practicer of the truth. The "seddiq" = "صديق" is a title for Abu Baker, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet Job and prophet Joseph.

1408 The obvious implications are the facts that both have needs to eat and therefore needs to excrete! Thus how could they be "deities" if they have such needs and other needs?

1409 The word "أني" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

1410 The word "يؤفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction!

1411 See the Lexicon attached to this Translation for this multi-meaning word = "المسمع"

1412 See the Lexicon attached to this Translation for an elaboration on this rather important word, *faseqoon*!

say/deed)^x they^z did it^x; verily wretched what they^z were doing.

80. [You^s] see many of them *yatawallanna* (they^z: take for guardian/ally/friend) whom^r they^z disbelieved; verily wretched what advanced^w for them their selves^w that discontented Allah on them and in the torment they (are) immortals.

81. And had [were] they^z believing by Allah and the Prophet and what (had been) descended to him not *ittakbatho*¹⁴¹³ (they^z took and presumed) them¹⁴¹⁴ *aw'leyaa*¹⁴¹⁵ (guardian/ally); [and] but many of them (are) *fa'seeqoona*¹⁴¹⁶ (rebels vis-à-vis Allah's command).

82. Assuredly¹⁴¹⁷ surely [you^s] find hardest (of) the mankind's animosity^w for whom^r they^z believed (are) the Jews and who^r they^z partnered (deities with Allah); and surely assuredly¹⁴¹⁸ [you^s] find closer (in) affection for whom^r they^z believed (are) who^r said they^z: verily we (are) *Nassara*¹⁴¹⁹ (Christians) *tha'leka* (that-afar-it/that) because surely of them (are) priests and monks and surely they (are) not *yestakberoona*¹⁴²⁰ (they^z affirm their prideful baughtiness).

83. And if heard they^z what (had been) descended to the messenger [you^s] see their eyes over-flowing [of] the tears of what they^z knew of the right; they^z say: O, our Lord we believed so let-write us [You^s] with the *sha'beedeena* (iterative witnesses/testifiers).

84. And what (is) for us not believe [we] by Allah and what came (to) us of the right; and [we] crave to admit us our Lord with the people the *ssa'lebeena* (righteous-people).

85. So rewarded them Allah by what they^z said paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (are) in it^w and *tha'leka* (that-afar-

يَفْعَلُونَ ﴿٧١﴾

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ
الَّذِينَ كَفَرُوا لِبُئْسَ مَا قَدَّمَتْ
هُمُ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمُ

وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٧٢﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ وَمَا أُنْزِلَ إِلَيْهِ مَا
اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا
مِّنْهُمْ فَاسِقُونَ ﴿٧٣﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً
لِّلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ
أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمُ
مُّوَدَّةً لِّلَّذِينَ ءَامَنُوا الَّذِينَ
قَالُوا إِنَّا نَصْرِي ذَلِكَ بَأَنَّ
مَنْهُمْ قَسِيصِينَ وَرَهَبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٧٤﴾

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ
تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا
ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٧٥﴾

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا
مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا
رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٧٦﴾

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

¹⁴¹³ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ”, as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

¹⁴¹⁴ This “them” refers to those mentioned in the previous *Ayah*, immediately preceding this *Ayah*.

¹⁴¹⁵ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend!

¹⁴¹⁶ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

¹⁴¹⁷ The “ل” in “لَتَجِدَنَّ” is a *juratory* “ل” = “ال القسم” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly!”

¹⁴¹⁸ Ibid!

¹⁴¹⁹ In the *New Testament* (Matthew 2:23) speaks of *Nazarene*, and other NT “Gospels” also speak of *Nazarenes*, which are different from *Nazirite* As the *Nazirites* are referred to in the OT, e.g. (Judg.13:7), and are the followers of “Yahweh!” Thus, the *Nazarenes* are the true followers of Jesus! And Jesus did not come to establish a new religion, according various statements by Jesus in the *New Testament*, such as: “Think not that I am come to destroy the Law (Torah), or the prophets: I am come not to destroy, but to fulfill.” (Matthew 5:17)! Because Jesus is sent only to “lost sheep of the House of Israel,” as (Matthew 15:24) says: “I am not sent but unto the lost sheep of the House of Israel.” And “Christians” came to be called “Christians” only around the 2nd half of the 1st Century in Antioch, according to (Acts 11:2), which says: “were called Christians first in Antioch!”

¹⁴²⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

it/ that) (is) the benefactors' requital.

86. And who^r they^z disbelieved and they^z denied by Our *Aya'te*^w (messages/ signs/ proofs) those (are) the *Jahme's*¹⁴²¹ (*intensely-blazing Fire*^w) companions.

87. O you who^r they^z believed: let-not illegitimize you^z what goodies^{w1422} Allah legitimized for you^b and let-not transgress you^z; verily Allah loves not the transgressors.

88. And let-eat you^z of what provided you^b Allah goodly legitimate and *ettaqo* (let reverentially guard you^z not to displease) Allah Who you^r (are) by Him believers.

89. Not *youaa'kbethokum*¹⁴²³ ([He] retributively-punishes you^b) Allah by the frivolity in *ayma'nekum* (yourⁿ oaths) [and] but *youaa'kbethokum* [He] by what *aqqatom* (you^c iteratively tied) the *ayma'ne* (oaths)^x; so its^x expiation (is) *ett'aamo* (giving to: ingest/feed) ten poor¹⁴²⁴ of *amsatte* (middle-most) (of) what *tott'emona* (you^z give to: ingest/feed) yourⁿ families^w or clothe them or freeing a neck^w (e.g. a slaved person); then whoever [he] found not¹⁴²⁵ then fasting three days; *tha'leka* (that-afar-it/that) (is) expiation^w (for) yourⁿ *ayma'nekum* (oaths) if *halaftom* (you^c swore); and let-keep-up¹⁴²⁶ you^z *ayma'nekum* (yourⁿ oaths); like *tha'leka* manifests Allah for you^b His *Aya'te*^w (messages of commands and forbiddance) *la'alla* (craving currently unavailable deed that/ perhaps) you^b thank you^z.

90. O you who^r they^z believed verily only the *khamro* (any intoxicating drink) and the *mysero* (game of chance) and the stone-alter and the divining arrows (all are) *rejson*^x (filth/ anathema)^x of the Satan's work^x so let-avoid [it^x]¹⁴²⁷ you^z *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper you^z.

91. Verily only wants the Satan to cast among you^b the animosity^w and the *bagh'dba* (intense-hatred)^w in the *khamre* (any intoxicating drink) and the *mysere* (game of chance) and to¹⁴²⁸ [he] repel you^b a'n (regarding) Allah's

فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٧﴾

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٨﴾

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنتُمْ بِهِ

مُؤْمِنُونَ ﴿٨٩﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي

أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا

عَقَدْتُمُ الْاَيْمَانَ فَكَفَرْتُمْهُ إِطْعَامُ

عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا

تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ

تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ

ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ

إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ

لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٠﴾

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ

وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ

رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ

الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ

¹⁴²¹ The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See **الراغب**!

¹⁴²² The word "طَيِّبَاتٍ" = "goodies" = "goodies, w" = a *feminine gender* means any thing *delectable and legitimate*!

¹⁴²³ The word "يُؤَاخِذُكُمْ" in "يُؤَاخِذُكُمْ" means *retributively-punishes*, certainly *not* "blames," as what some might *presume*! See **النسائي**! In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (i.e. the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أَخَذَ" is *retributively-punished*!

¹⁴²⁴ For the words "مَسَاكِينٍ" versus "فُقَرَاءٍ", see the *Lexicon* attached to this *Translation* for the distinction! The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people!"

¹⁴²⁵ That is who found not the *wherewithal*!

¹⁴²⁶ The word "احْفَظُوا" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts it: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*" (*Emphasis is added*)!

¹⁴²⁷ The text in this *Ayah* says: "avoid it,^x" and not "avoid them!" Hence the "it^x" is bracketed by the square bracket, [it^x]! This is perhaps, and Allah knows best, that to *emphasize* the *individual* avoidance of *each*, as *each* is a *major offense/sin* deserving a particular and individual effort to avoid it^x!

¹⁴²⁸ The reason for this "to," here is because of the "fat'ha" on "يَصُدَّكُمْ" i.e. **أَنْ يُوقِعَ وَ أَنْ يَصُدَّ**!

Thekere (Qur'an/ invocation/ mention) and a'n the Prayer^w; so are you^b desisting/ ceasing.

92. And let-obey you^z Allah and let-obey you^z the messenger and *ebtharo (let-take-caution you^z)*; so *en (if) you^c diverted then let-know you^z that only on Our messenger (is) the announcement the manifester.*

93. Not on whom^r they^z believed and they^z worked the righteous-works^w (is) a *jonahon*¹⁴²⁹ (*sin*) in what *tta'emo (ingested they^z)* if when^{o1430} *ettaqaw (they had reverentially guarded not to displease Allah)* and they^z believed and they^z worked the righteous-works^w; afterwards *ettaqaw* and they^z believed afterwards *ettaqaw* and *absano (they did the most desirable and delighting deed)*; and Allah loves the benefactors.

94. O you who^r they^z believed surely assuredly¹⁴³¹ essays you^b Allah by a thing^x of the game^x attain it^x yourⁿ hands^w and yourⁿ spears to know Allah whom^p [he] fears/ knows¹⁴³² Him by the invisible; so whoever [he] transgresses after *tha'leka (that-afar-it/ that)* then for him (is) a painful torment.

95. O you who^r they^z believed let-not kill you^z the game^x while you^f (are) *hurumon (consecrated and garmented for Hajj or Umrah)*; and whoever [he] killed it^x of you^b intentionally then a requital (is) like what [he] killed of the *ne'amee*¹⁴³³ (*camels/ cows/ and sheep*), rules by it^x twain justice-possessors of you^b a *badyan (sacrificial offering)* reaching the *Ka'aba'te* or an expiation (by) *tta'aamo^x (giving: wheat/ edible/ food-grains)*^x poor¹⁴³⁴ or *adlo (coequal/ equivalent to/ of)* *tha'leka (he-that-afar-it/ that)* fasting to taste [he] his matter's *wabala (burdensome ill-result)*; Allah pardoned a'n (regarding) what antedated; and whoever [he] reverted so Allah avenges from him; and Allah (is) Mighty revenge possessor.

96. (Had been) legitimized for you^b the sea game^x and its^x *tta'aamo^x (wheat/ edible/ food-grains)*^x a *mata'an*¹⁴³⁵ (*resource for a transitory worldly delight*) for you^b and the travelers; and (had been) illegitimized on you^b the [desert]¹⁴³⁶ (*land*) hunting while bided (*observing time/ place of being*) you^c *huruman (consecrated and garmented for Hajj or Umrah)*;

الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ تَحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بَشْيَءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ تَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُم هَدِيًّا بَلِغِ الْكَعْبَةَ أَوْ كَفِّرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَن عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٩٥﴾

أَحَلَّ لَكُم صَيْدَ الْبَحْرِ وَطَعَامَهُ مَتَنَعًا لَّكُم وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ

¹⁴²⁹ See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح” = no sin!

¹⁴³⁰ See the *Lexicon* attached to this *Translation* regarding, “إِذَا الْمَصْدَرِيَّةُ”

¹⁴³¹ The “ل” in “لَيَبْلُوَنَّكُمُ” is a *juratory* “ل” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”!

¹⁴³² Linguistically the word “خَافَ” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

¹⁴³³ See the *Lexicon* attached to this *Translation* for full meaning of “na’am.”

¹⁴³⁴ For the words “مَسْكِينٍ” versus “فُقَرَاءَ”, see the *Lexicon* attached to this *Translation* for the distinction! The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people”!

¹⁴³⁵ The word “مَتَاعٌ” = “mata’an” is rooted in the word “مَتَعَ” = “matta’a” with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this *Translation* for more elaboration!

¹⁴³⁶ The word “الْبَرِّ” = “الفقار، أي الخلاء من الأرض” literally means “desert,” i.e. furthest from any body of water! Also, “اللسان” figuratively speaking could stand for “land!” See the *لسان*!

And *ettaqo* (let reverentially guard you^z not to displease)
Allah Whom to Him (shall be) thronged you^z.

تَحْشُرُونَ ﴿١٦﴾

97. Made Allah the *Ka'aba'ta* The House The Sacred; *Qeyaman* (sustainer as: a sacred establishment, an asylum, a conspicuous symbol of religion) for the mankind; and the Sacred [the] Month and the *hadya* (sacrificial animals) and the *gala'eda*^w (collar-garlanded sacrificial animals)^{w1437} *tha'leka* (that-afar-it/that) (is) to know you^z that Allah knows what (are) in the Heavens^w and [what (are) in] the Earth^w; and that Allah by everything (is) Omniscient.

﴿١٧﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْتِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

98. Let-know you^z that Allah (is) severe (in) the punishment and that Allah (is) *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

﴿١٨﴾ اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨﴾

99. Not on the messenger except the announcement (of Our message) and Allah knows what you^z disclose/-flash and what you^z conceal.

﴿١٩﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿١٩﴾

100. Let-say [you^z]: levels/evens not the *khabeetho* (whatever is ill-natured/bad) and the good albeit marveled you^g the *khabeetho*'s multitude; so *ettaqo* (let reverentially guard you^z not to displease) Allah O, the *albab*'s (the hearts-intellects staff) possessors* *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper you^z.

﴿٢٠﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ إِنَّهُ بَالِغُ الْأَلْبَابِ لَعَلَّكُمْ تَفْلَحُونَ ﴿٢٠﴾

101. O you who^r they^z believed let-not ask you^z *a'n* (regarding) things^w *en* (if) (to be) disclosed/ flashed for you^b [it^w]¹⁴³⁸ displeases you^b and *en* you^z ask *a'n* it^w while The Qur'an (is being) repetitively descended [it^w] (shall be) disclosed/ flashed for you^b spared¹⁴³⁹ Allah regarding it^w; and Allah (is) *Ghafooron* (iterative Forgiver) Forbearer.

﴿٢١﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢١﴾

102. *Qad* (already and affirmatively) asked it^w a people of before you^b afterwards they^z became by it^w disbelievers-/rejecters.

﴿٢٢﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُم ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿٢٢﴾

103. Not made Allah of a *baheyra'ten*¹⁴⁴⁰ (see footnote below) nor a *sa'iba'ten* (see footnote below) nor *wassila'ten*

﴿٢٣﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ

¹⁴³⁷ See the *Lexicon* attached to this Translation for this word, "gala'ed"

*See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the *albab*'s possessors!

¹⁴³⁸ The hidden pronoun here "it," in "تَسْأَلُكُمْ" refers to "the things!"

¹⁴³⁹ Here the word "عفا" meaning "pardoned" or more aptly here "spared" Allah off it, that is He left it unidentified, because if He were to identify such things that would or might distress you! See الطبري!

¹⁴⁴⁰ The words: "Baheyrah" = "بحيرة", "Saibah" = "سائبة", "Wasilah" = "وصيلة", and "Hamm" = "حام" all describe various types of camels or sheep that are let loose and to pasture without restrictions after they meet certain criterion, described as follows:

A. The *تفسير* books give various details regarding variations in the exact criterion for each category of camels, but generally: The "Baheyrah" = "بحيرة" is the *she-camel*, daughter of "Saibah!" And the "Saibah" is the *she-camel* whose ear had a *man-made slit*, after it had given five and in some narrations ten female births not among them a male, then it was let loose neither to carry anything nor its wool is sheared nor its milk is consumed except by guest! When it gives birth to a *she-camel* then this baby *she-camel* will have its ear slit and left alone with her mother and treated like her mother, so it is the "Baheyrah!" When it dies its meat is considered "lawful" for the men but not for the women! Hence, the Qur'an forbade that by this *Ayah*.

B. The "wasilah" = "وصيلة" means the *she-sheep* who gave seven or ten consecutive births. When the *she-sheep* gives it seventh birth they look at the offspring, if a male and a female then the male is not slain because of his sister! Also, the women do not drink its milk! And they let her loose!

(see footnote below) nor *ha'men* (see footnote below) [and] but whom^r they^z disbelieved *yafstarona* (they^z craft a lie for fraudulent end) on Allah the lie and most of them not reason they^z.

وَلَا وَصِيلَةَ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٤﴾

104. And if (*had been*) said for them: let-come you^z to what Allah descended and to the messenger said they^z: our sufficiency¹⁴⁴¹ (*is*) what we found on [it^x] our fathers; is while albeit¹⁴⁴² their fathers [were] not knowing a thing and nor *yabtadoona* (*who find and accept the aright-guidance they*).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٥﴾

105. O you who^r they^z believed: on you^b (*are*) yourⁿ selves^{w1443}; not harms you^z who^p [*he*] strayed if *ibtadaytom* (*found and accepted you^z the aright-guidance*); to Allah (*is*) yourⁿ return together then *younabbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you^z by what you^z were working.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

106. O you who^r they^z believed: a testimony among you^b if *hadbara*¹⁴⁴⁴ (*attended at predetermined time and place*) an *abada*¹⁴⁴⁵ (*a lone/ any-one*) (*of*) you^b the death while (*spelling out*) the will two men both justice-possessors of you^b or two of other than you^b *en* (*if*) you^r struck¹⁴⁴⁶ in the Earth^w then betided^w you^b [*the*] death's disaster^w you^z confine/imprison them both from after the Prayer^w then *yoq'semaney* (*both oath*) by Allah, *en* suspected you^z, we purchase not by it^x a price albeit [*was*] kin possessor and we conceal not Allah's testimony^w verily we then surely (*are*) of the sinners.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهِدُوا بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةَ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَيْتُمْ لَا تَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثَمِينَ ﴿١٠٧﴾

107. Then *en* (*if*) (*had been*) stumbled that both (*of*) them [both] deserved a sin then two-others both up¹⁴⁴⁷ (*in*) their [both] stead of whom^r deserved on them the twain nearest-kin¹⁴⁴⁸ then *yoq'semaney* (*both oath*)

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ

C. The "hammi" = "حام" is the *he-camel* who impregnates ten *she-camels* or having had *seven successive females* born as a result of his impregnation, as a result they let him loose!

¹⁴⁴¹ The word "المصدر" = "مُحْسِبٌ لَكَ أَوْ كَافٌ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَ التَّثْنِيَةِ وَ الْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" = "حَسْبُ فِي حَسْبِنَا" = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التاج!

¹⁴⁴² The construct "أَوَلَوْ" is made up of three distinct components: (1) "الاستفهام الاستنكاري" = "disapprobatory interrogative", (2) "أَوَلَوْ" = "adverbial" = "while," and (3) "لَوْ" = "conditional particle" = "albeit!" For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*! For (3) "albeit" seems to me very appropriately self-explanatory!

¹⁴⁴³ The Qur'anic phrase "on you^z (*are*) your-selves^w" is another of those Arabic tongue expressions, meaning: *guard yourselves by upholding the Sha'rey'ah prescription and proscription!*

¹⁴⁴⁴ The word "حَضَرَ" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge* of such an existence in terms of time and place, such as student who knows *when* and *where* to attend his class! In the case of "death" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence* could *materialize* any time and any where and "death" knows *when* and *where* to be present!

¹⁴⁴⁵ See the Lexicon attached to this Translation regarding "أَحَدٌ"

¹⁴⁴⁶ That is in the sense of "set out in a new direction," "peregrinated," "journeyed!"

¹⁴⁴⁷ There is a distinction between "يَقُومُ" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "ايقف"

¹⁴⁴⁸ That is the closest relatives concerned in the lawful administration of the will of the deceased! See تفسير البيضاوي

by Allah surely our testimony^w (is) righter¹⁴⁴⁹ than testimony^w (of) them both and not we transgressed we verily we then (are) of the *dha'le-meena*¹⁴⁵⁰ (injustice-doers).

108. *Tha'leka* (that-afar-it/that) (is) *adna* (lower/closer) to they^z come-in¹⁴⁵¹ by the testimony^w on its^w face¹⁴⁵² or they^z fear/know¹⁴⁵³ to *toradda*¹⁴⁵⁴ (be forthwith-refuted) *ayma'non* (oaths) after their *ayma'ne* (oaths); and *ettaqo* (let reverentially guard you^z not to displease) Allah and let-hear you^z; and Allah aright-guides not the people the *fa'seeqeena*¹⁴⁵⁵ (rebels vis-à-vis Allah's command).

109. Day gathers Allah the messengers then says [He]: what (had been) answered you^c; said they^z: no knowledge for us; verily You^g You^s (are) indeed the invisibles' *Allamo* (Ever/Stout Omniscient).

110. *Edb* (when) said Allah: O, *Esa* (Jesus) *Mariama's* (Mary's) son let-remember [you^s] My boon^{w1456} on you^g and on your^t mother *edh* (since) I supported¹⁴⁵⁷ you^g by the *Ruh-Al-Qudos*¹⁴⁵⁸ (The Arch Angle Gabriel); [You^s] speak(to) the mankind in the cradle and *kablan*¹⁴⁵⁹ (maturely/at middle age) and I taught you^g the book and the *bekmata*^{w1460} (wisdom) and the Torah and the Euangelion¹⁴⁶¹; and *edh* (when) [you^s] create from the mud like the bird's form^w by My leave then [you^s] blow in it^w then [it^w] [is/be] a bird by My leave and [you^s] cure the *akmaha* (born-blind) and the leper by My leave and *edh* (since) *tokhrejo* ([you^s] emerge/produce) the dead by My leave; and *edh* (since) I checked Israel's sons *a'n* (off) you^g *edh* (when/since) you^g came (to) them by the evidences^w then said they^z who^t they^z disbelieved of them: *en* (not) this (is) except a magic manifest.

111. And *edh* (when) I revealed¹⁴⁶² to the Disciples that let-believe you^z by Me and by My messenger; said

فَيَقْسِمَانِ بِاللَّهِ لَشَهِدْتِنَا أَحَقُّ مِنْ شَهِدْتَهُمَا وَمَا أَعْتَدِينَا إِنْ أَدَّاهُنَّ مِنَ الظَّالِمِينَ ﴿١٠٨﴾

ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهٍ أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٩﴾

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالَوَا لَا عِلْمَ لَنَا بِكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١١٠﴾

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنَ مَرْيَمَ أَذْكُرْنِعْمْتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أُيِّدْتُكَ بِرُوحِ الْقُدُسِ تَكْلِمُ النَّاسِ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِأَذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِأَذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جَعَلْتَهُمُ الْبَنِينَ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١١﴾

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ

¹⁴⁴⁹ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary! And "أَحَقُّ" = "righter" as an adjective comparative!

¹⁴⁵⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

¹⁴⁵¹ That is reply in a specified manner to a call for such a testimony! See American Heritage Dictionary for "come in!"

¹⁴⁵² That is on its "face value," i.e. "reality," as is, or as should be!

¹⁴⁵³ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

¹⁴⁵⁴ The Arabic word used is: "turadda" = "تردد" meaning "تدحاض" i.e. readily rejected or refuted!

¹⁴⁵⁵ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections!

¹⁴⁵⁶ See the Lexicon attached to this Translation for "ne'amali" ("boon")!

¹⁴⁵⁷ The word "أيد" from "الأيدى," which is exclusively Allah's Might! Thus, anywhere in The Qur'an we meet "أيد" it is always a "support" from Allah alone, and no other entity could match, hence it is "divine!" There is no English word to describe such "أيد" The word "support," obviously is not sufficient to indicate the implication of "أيد"!

¹⁴⁵⁸ That is angel of revelation, Gabriel!

¹⁴⁵⁹ The word "kablan" also means thirty years old and beyond!

¹⁴⁶⁰ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "bekmah!" See the Lexicon attached to this Translation for an exposition!

¹⁴⁶¹ See footnote 1311 above regarding Euangelion!

¹⁴⁶² The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

they^z: we believed and let-witness/testify [You^s] of-
such verily we (are) Muslims (consigners to Allah).

ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا
وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١٢﴾

112. *Edb (when)* said the Disciples: O, *Esa (Jesus) Mariama's (Mary's) son* [does] your^t Lord can [He] to *younazzeela (iteratively descend)* on us a repast^{w1463} from the sky^w; said [he]: *ettaqo (let reverentially guard you^z not to displease)* Allah *en(if)* you^c were believers.

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٣﴾

113. Said they^z: we want to eat from it^w and tranquilize our hearts and know [we] that *qad (already and affirmatively)* *ssadaqtana (I/you^s had always enforced the truth with us)* and we be over it^w of the *sha'beedena (iterative witnesses/testifiers)*.

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَتَكُونَ عَلَيْنَا مِنَ الشَّاهِدِينَ ﴿١١٤﴾

114. Said *Esa (Jesus) Mariama's (Mary's) son: Allahumma¹⁴⁶⁴ (O, Allah) our Lord let-descend [You^s] on us a repast^{w1465} from the sky^w [it^w] be^w for us a festival for our first and our last and an *Ayatan^w (sign/proof)* from You^s and *erzooq (let-give provision/victuals for sustenance for)* us [You^s] and You^s (are) *kbayro (choicer/superior/worthier)* (of) the *ra'zeqeena (giver of: provision/victuals for sustenance-/rain)*.*

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾

115. Said Allah: verily I am *munzelo¹⁴⁶⁶ (Causer of the descending of)* it^w on you^b then whoever [he] disbelieves after of you^b then verily I torment him a torment^x not [I] torment by it^x an *ahadan¹⁴⁶⁷ (a lone/any-one)* of the worlds.

قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ ذَلِكَ مِنْكُمْ فَلَنِيَّ أَعَذِّبُهُ عَذَابًا لَا أَعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٦﴾

116. And *Edb (when)* said Allah: O, *Esa (Jesus) Mariama's (Mary's) son*: have you^s said for the mankind *ittakbethoney¹⁴⁶⁸ (let-you^z take and make me)* and my mother twain deities of without/lesser-than¹⁴⁶⁹ Allah; said [he]: *subhana¹⁴⁷⁰ (hallowedly and marvelously we deem You^s transcending all defects and we solemnly stand in awe and utmost consecration of)* You^s not (it) be for me that I say what (is) not for me surely a right^x; *en(if)* was I said it^x then *qad (already and affirmatively)* knew it^x; You^s know [You^s] what (is) in my-self^w and not [I] know what (is) in Your^t Self^w; verily You^s You^s (are) *Allamo (Ever/Stout Knower)* (of) the invisibles.

وَإِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٧﴾

¹⁴⁶³ The word “مائدة” means repast, i.e. even without a table. When it is just a “table” per se, it is called “طاولة” See اللسان!

¹⁴⁶⁴ The expression “يَا الله”= “اللهم” means a call of invoking/supplicating/beseeching Allah! See اللسان!

¹⁴⁶⁵ Refer to footnote 1375 above regarding “repast!”

¹⁴⁶⁶ The word “munzelo” is singular, masculine subjective noun, meaning the causer of the descending! Hence “munzelo” has no English equivalent! Descender= one that descends, gives a different meaning!

¹⁴⁶⁷ See the Lexicon attached to this Translation regarding “أحد”

¹⁴⁶⁸ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ”, as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

¹⁴⁶⁹ The phrase “without/lesser than” explicitly states the obvious fact which “instead of” might hide, that whatever is taken is lesser than Allah! So, why take that without/lesser entity for a compeer to Allah?

¹⁴⁷⁰ The word “subhanaka”= “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “subhanaka”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

117. Not I said for them except what commanded me You^g by it^x: that (is) let-worship you^z Allah my Lord and yourⁿ Lord; and I was over them *sha'beedan* (iterative witnesser/testifier) while I bided [in] them; then *lamma* (when/whence) *tawaffaytaney*¹⁴⁷¹ ([You^s] fully received me while before dying) You^c were The Raqeeba (Watcher/Observer) over/on them and You^s (are) over everything *Sba'beedon* (Witnesser/Testifier).

118. *En(if)* [You^s] torment them then verily they (are) Your^t *eba'do* (worshippers/submitters/slaves), and *en(if)* [You^s] forgive [for] them then verily You^g You^s (are) the Mighty The *Hakeemo*¹⁴⁷² (infinite *bekmah*¹⁴⁷³ Possessor).

119. Said Allah: this day benefits the *ssa'deqeena* (always-truth-enforcers) their truth, for them paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; delighted (is) Allah *a'n* (regarding) them and they^z (are) delighted *a'n* Him *tha'leka* (that-afar-it/that) (is) the win the great.

120. For Allah (are) the Heavens'^w and the Earth's^w proprietorship and what (is) in them^y; and He (is) over everything Omnipotent.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ
أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

إِنْ تَعَذَّبْتَهُمْ فَلَهُمْ عِبَادُكَ وَإِنْ
تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴿١١٨﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ
الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

¹⁴⁷¹ The word “*tawaffaytaney*”=“تَوَفَّيْتَنِي” is made up of two parts: the word (a) “*tawaffa*”=“تَوَفَّى” and (b) the pronoun “*ney*”=“نِي”=me. The word “*tawaffa*”=“تَوَفَّى” means *fully received while dying*!

¹⁴⁷² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

¹⁴⁷³ Ibid!